The Highlanders of Celebes.

An old friend with a new voice is heard in the title of a work of rare escellence which has just come out of Insulinde. Two names in the history French development are familiar, the langue d'oc and the langue d'oil, divisions of the population according as the word for yes was oc or oil, the latter the parent of out. The same division, but with opposite sign, is employed by the Indonesians to distinguish from the several groups of mountaineer folk of Celebes, those in particular who employ bare'e for no, either in this complete form or in several variants. This usage has been adopted for ethnologic emenclature by N. Adriant and A. C. BRUIST in De Bare'e-Sprekende Toradja's van Midden-Celebes (Batavia, Jay

Landsdrukkerij). Despite a singularly flat typogracies characterized by an utter absence of relief these two volumes of nearly thousand pages are a credit to the Government printing establishment of Java a mechanical institution which it may surprise untravelled readers to know ranks after the great print shops of Europe and the United States in the cond place, being surpassed only by an establishment in the Argentine. two volumes thus far issued cover the Rems of geography and ethnography; & final volume is announced as about to appear with the linguistic material obtained for the first time from these savages.

Celebes, next neighbor of Borneo to the east, has a most remarkable figure which possesses peculiar interest for the student of the form of land masses. It might be classed as singular in the types of island structure if it were not rat it is rudely repeated, almost cari catured, in Gilolo, or Halmaheira, which nes as far east of Celebes as is that island east of Borneo. Celebes strikes the ere as an ornamented Gothic "k' in which the upright member is pro longed in a smooth curve over angular additions. The island consists of four peninsulas loosely linked toto those whose interest in recography has not lain in the mar vellous isles of the Malay Archipelage Celebes is best known through its principal port, and that has found its way Mterary knowledge only through Byron's classic "thine incomparable upon the charts as suggesting a "k' seems to be due to the great Swiss reographers, the Sarasins, who exthis work compare it to the figure of a headless man whose extended arms are the northern and northeastern peninsums, while the legs are formed by the two southern peninsulas. At the point where the angular appendages meet the shaft of the "k" in the one simile, at the chest of the man in the Toradjas live in the tangle of mountains, a race distinctly lower in the scale of culture than the Malayan coast dwellers. The designation which they bear, a gift of their more advanced neighbors, since they have no name of their own, signifies highlanders, from to-radja, folk-above.

The linguistic examination prose cuted in this work by Adriani in parestablishes three principal tiquiar groups of the Toradja, the Parigi-Kaili the Fosso Todio and the Sadang. The Posso-Todjo live in the upward opening angle of the "k," and they are the particular Toradja group dealt with in comprehensive yet closely analytical study. They are the Toradjas who express nay by the forms bare'e, are'e ne'e, iba and aunde'e. In this it is easy to see that there exist, either as compaction or as composition, two aridity of the philosphy of Lucretius. negative stems, respectively ba and e'c. It called for three efforts of the The latter is especially worthy of note. and greater Polynesian migration.

The Sarasins in their work on Celebes seven years ago reached the conclusion that the Toradjas were autochthons of Celebes. Kruiit is not willing to accept that opinion and opposes to it principal objections. One is that the Toradja belief is that their ancestors came from the north, but as this is accompanied by a body of legend detailing the creation of their first par ents in mountains on whose slopes they live to-day, this objection has scant value. More important is his second objection, namely that the extremely rude social state of the Toradjas em braces a servile class on a yet lower plane, a condition which is most reasonably explicable as showing the slavery the remnants of a yet earlier population. As against the Sarasin dew of autochthonism this latter objection advanced by Kruijt is strengthened by the discovery of the exterior relation of the bare'e negative here presented. If the Toradjas manifest this connection with the ancestors of the present Polynesians, whom we now have been a stock earlier than the Malay invasion, they must share the position of the ancient Polynesians. As to that we may not venture upon an opinion except in one most important particular. That they were non-Malayan people is clear; it is equally clear that in the front of the advance from India of the early Malayans they underwent a double fate; either they fled oversea to the peopling of the Pa cific, or, delaying this escape too long, they were forced into the interior o the larger islands and became an inclusion within the Malayan culture, which latter was capable of higher de velopment through possession of the three great inventions of primitive ciety, the art of metals, the art of pottery and the weaver's beam.

We may trace such interned remnants of Polynesian ancestors through out Insulinde in these Toradjas of Celethe Kayans of Sarawak, the called Alfuros of several other islands. Assuming the validity of Kruijt's note on the inclusion of a wave population among the Toradjas we tecline to associate these as remnants of a population anterior to the coming, we know and to point out the similar position of evolution, who have been brought lately humanity. to light in the interior of New Guinea.

of man's evolution which we have other

word, though frequently the early Portuguese discoverers and exploiters of the archipelago, its sense all such islanders as lay outside Portuguese authority, therefore in a particular degree the inhabitants of the inner parts of the larger islands into whose jungles the European found it difficult

and dangerous to make his way. With this necessary preface setting its formalism. forth the geographical and ethnic situation of these highlanders of Celebes we may draw from this encyclopedia of after what wise man at the beginning lems of social existence.

II.

His own grandfather a product of inference rather than a living memory, activity in inventing God that man may be created. Man has found many ininvented to satisfy their quest for the

In the ancient times, they say, there

the world above the world, and Ndara, the goddess of the world under the world, determined upon an act of crea-Taking stones on the mountain tion. they made two human figures, man and When their labor was completed they set the figures on the path which led from the overworld to the underworld so that all the spirits on their way between the two worlds might gaze upon the two human forms. This hands, but entrusted it to Kombengi. At night when Kombengi invited them gods found the figures too thin. Kombengi then made two more figures and gave them the appearance of corpu-This time the gods found the fault that the figures were too fat. Kombengi made yet a third pair of images; the gods were content with the product except in one minor particular, by chiselling a redundancy from the male figure and adding it to the female figure sculptor of the gods established the precedent for the ritual practice which was customary in the archipelago ages before the contact with Semitic religious conventions. When finally the figures satisfied the gods Lai, from his abode the picture which the island presents in the skies, sent down the everlasting spirit or breath of life. Kombengi let the wind blow upon them and thus they acquired life. Thus it is that when plored certain parts; the authors of man dies the breath returns to the air.

The gods thus invented are of the The learned authors have established that Lai, god of the overworld, means no more than male, that Ndara of the underworld means female; they personify Father Heaven and Mother Totally dissociated as are the Earth. savages of Celebes from any possibility of contact with Indo-Germanic progenitors, we see in this record a similarity in the theological evolution of a cosmogony. Jupiter, Zeus, Dyaus divine sky, even as Lai of Toradias, far more elemental than the sun god; the earth mother Ndara is the same as Ge, the wife of Chronos, the father of the gods, whose functions in later growth have been added to Demeter, the goddess of corn.

Lai and Ndara are invented for one specific purpose; they are the agents of the creation of man, this accomplished they keep hands off their product, they instil no fear as of powerful deities, to them no prayers arise, their position relative to human life is in rude terms that of the Epicurean It called for three efforts of the

Adriani does not seem to have noticed humankind to satisfy the upper and the fact, but it will strike the eye of the lower gods, yet the work was not the student of the comparative phi- complete, the product did not meet lology of the Indo-Pacific peoples that forest conditions. The first work of associable with the Polynesian creation is supplemented by yet another negatives, le (arc'e) of the older Pacific god. Pue by name, who is the parstock and te (aunde'e) of the junior ticular patron of such as work in iron. For the first of mankind he performed the minor yet important services which have done so much for the advancement of the human race even to the Toradja standard, he silt apart the fingers on the hands and the toes on the feet so that man might walk and might work for his livelihood and he sundered the lips so that he might eat and speak. He has also the gift of death. human souls hang on threads in the house of another god, Ngkai, who sits all day watching them sway in the breeze. When Pue cuts one of the threads and the soul falls to the floor in the house of Ngkai the man on earth

whose soul it is falls down dead. Pue lives in a house whose floor slats are the fingers of men and whose Toradjas to be later comers, holding in scantlings are ribs; whenever he makes a man he draws upon this material. He has two servants of the name of Indo, male and female, who fly around the earth nine times by day and yet other nine times by night and report to their wrought. If men have omitted the propitiations for their misdeeds, propitiations measured on a scale of three-fiveseven amends, Pue cuts the thread of their souls in the house of Ngkai and they die.

There are many interesting details of this simple theology which the authors have presented in an entertaining fashion, but we find it necessary to pass to the interlacing of this system of gods with the daily affairs of life, with the means whereby man approaches the gods above and the gods below in order to avert their wrath. Given gods in any community we count upon the disclosing of some system of ecclesiasticism whereby god and sinner may be reconciled.

The Toradjas of the bare'e negative have no priestly class. Functions of this nature pertain to the father of the family or to some man ancient of days whose wealth of experience has given him the knowledge how gods and spirits should be addressed. Thus we see that these Toradjas are at the stage of the priest chief, yet socially so little organized that they are far below the de velopment of this function into the natural corollary of the god king.

In the fastnesses of the mountains not whence, of Polynesian ancestors, the less advanced Toradjas have no yet attained to this sacerdotal function the Punan of Borneo, the Actas of the of the patriarchate. There we find Philippines and certain nanolds, even triple series of intercessors, one detail yet wholly accepted as true of which is of peculiar moment in the dwarfs of a primitive stage of human evolution of religion as a practice of In the mountains, are priests whose services are intercessory It will be seen therefore that the with the gods of the overworld and determination of the affiliation of the priestesses who render similar service Toradjas in the mountains of Celebes for men in all matters which concern one of peculiar importance in its the gods of the underworld, and it bearing upon the question of the focus should be observed that in this divisie of the gods we are far from any sugand respectable reasons to suppose ex- gestion of powers supernal and powers

designation of Toradja, for they point the priesthood we find that the persons out the impropriety of the common who by reason of their own person-designation Alfuro. This is in no sense ality are able to impose their claims to the holy profession are those who have misattributed. It is a borrowing from the keenest intellectuality. This accords with observations made by students of comparative religion among is that of outsiders, it was applied to the primitive races, namely, that the service of the gods is the first path for the activity of the intellectual class; the gods and service of service of mankind, the priest is always minister until the ritual of the sacerdotal has become conventionalized and stifled by Among this rude folk we find an in-

termediate class, religious epicenes These are men whose inner energy of information about the Toradjas a few spirit finds no gratification in the comthemes which may serve to illustrate mon manly employments of war and the chase. These are the intellectuals of of manhood regards the several prob- the savage community, they are keen to find some exit for the powers which in some ill comprehended fashion they superior to the genera stunidity of their fellows. The arts they cannot practise in the mountains of Celebes, for there are no arts to be the savage man exercises his intellectual which in a later age would inspire the practised. That teeming of the soul arts of pen and brush, of composition in tone and in color, can satisfy ventions, this is what the Toradjas have among the fighting savage only in the service of the gods, the care of the souls of men and of their bodies, for the priest is at this stage the medicine were no men. Then Lai, the god of

The zeal of the intellectual in any so clety is at its height in the years of youth, physical vigor and inspiration universally simultaneous. At that age the adjustment of society among the Toradjas is a bar to the priesthood, for that as we have already seen is an attribute of the ripeness of reflective and critical age, it belongs to the head of the family and is essentially reactionary in tone. work they did not do with their own sive youth will not be denied its place in the scheme of lagging culture, i must lead for no more than the joy o see the execution of the project the leadership, it is this overleaping of the bars of the conventions of any society which keeps the society from stag nation. The intellectuals of the Toradia have found'a compromise. Priests they may not be since they lack the dignity of family headship, a restriction which does not apply in the case of priestesses; therefore they assume the guise of priestesses, they wear women's garb even though the abnegation of the outer appearance of men involves their engaging with female tasks in the di vision of community labor. The authors have pushed their inquiry into priesthood as far as the this epicene Toradja material would admit. They have not attempted a wider examination of the phenomenon as it appears in other races, they manifest no acquaintance with the fact that it has been carefully studied in the American Indians from abundant material, they have not simplest type of the eternal verities, recognized the importance of the element of the psychopathology of the intermediates.

The lesser gods are ever present in the daily affairs of men and the etiquette of the gods must be observed. Man has a soul, its source and nature are of the earliest type, the breath which we have seen put into the images of stone by Lai or Father Heaven. All breathing beasts have souls, for the breath is manifest and the breath is always soul no matter from what lungs it is exhaled. The personal soul goes yet further; the rice, the great staple of life, has a soul as divine as is the soul of man. Soul stuff exists where life is not, it is intimately associated with the work of human hands. This brings us to the idea of the external soul, an item of religio-psychology which plays a large part in human life even in communities of the utmost enradjas of Posso have learned to smelt fore in every smithy will be found a bundle of wooden models of tronware, knives, spear heads, axes. If these were absent the soul of the iron could not be present, the metal would not work in the fire and upon the anvil it would flow away and the work of the smith would come to naught.

So closely is this external soul welded upon the formed iron that it serves in an annual ceremony for the healing of the people. The community assembles young pig and a white hen are carrie in perambulation about the assembly daubed on the forehead of the participants in the ceremony. The officiating priest then in succession with a doit, a chopping knife and a bunch of leaves strikes the palm of the right hand of every person present and ties a dracæna leaf about the wrist of each. fire is next kindled on the hearth and brought to heat with the bellows. At the anvil each member of the community receives a sprinkling of the blood of the pig mixed with water and herbs; this is smeared on the several toints and finally on the head with the murmuring of a charm for long life After this ritual of the blood each patient takes the chopping knife from the fire, smites it seven times with hammer master what men and women have on anvil, plunges it into cold water, and body is prepared to withstand the all-

Because the rice is so intimately bound up with the nourishment of the people the soul of the plant needs particular attention. Thus in many parts of the Malay Archipelago we have ceremonies at planting and at reaping connected with this soul of the corn and of the .wild. At harvest time the paddy field is a sea of waving grain and in every stalk is a portion of the rice soul. To prevent this soul from escaping from each stalk as it is cut it is necessary to perform the ceremony of the rice mother, which seems to be the assembling of all the portions of the rice soul into one sheaf to serve as the comnon soul of the paddy for that field On a day of good omen, as established by the voice of the birds which serve as the messengers of the gods, a priestess cunning in all the rites enters the field and stops the sluices and ties knots in the leaves in order that the rice soul may not flow out when it sees that the sharp reaping hooks are directed upor the tender haulms. In each corner of the field she ties nine standing haulms into a bunch while reciting an invocation to the spirits of the paddy to gather from the four quarters of the heavens. This she does for three suce-sive afternoons. In the morning of the fourth day she sits in a corner of the field, kisses the rice three times and once more invites the spirits of the paddy. Then she cuts the bunch of the leaves with the haulms. When cutting the rice she must not let her eyes stray from her task nor must she speak

support of my body, my blessing and property they are in general very hon- of the Town Hall for the occasion, the my salvation." From the first corner she proceeds to the repetition of the ceremony at the next corner, but she pauses midway to pluck a bunch of five haulms. Thus gathering nine stalks at each corner and five in the middle of each side of the paddy field, she collects the mother of the rice, numbering fiftysix haulms, never more and never less In a corner of the field she erects a little stage and lays thereon the mother of the rice with the ripe ears turned toward the standing paddy and the cut ends toward the ditch. Then with fibres from the breast of one of the trees sh the fifty-six stalks into a single sheaf, anoints it, fumigates it, sets it on the stage in the midst of offerings of rice, betel, eggs and young cocoanuts for if these offerings to the rice mother were not made she would bring disease upon the people. When the paddy is reaped the last to fall before the knife is that which grows about the stage Then the mother of the rice is carried home with great care that it shall not fall to the ground and anger the spirit of the field.

These are high matters, the affairs of the gods. It is not what a man be lieves but what he is that makes the State

In the mountain recesses the peop are wholly wild, men and women have not advanced to the stage of garments they have neither swords nor chopping knives, their only weapon is the pipe; yet with this puny arm they keep all strangers from their fastnesses. contrast with these wild men of the woods the Toradjas of the bare'e negative regard themselves as a cultured folk, for they have adopted the perineal bandage and the waistcloth, and with some ideas of the impropriety of exposure; they use metal tools and weapons, they have been slightly affected by the Bugi and other Mohammedan culture on the coasts.

The first great invention which lifts man from his brute estate and brings him near the gods is here, as in so many spots upon the earth, the discovery In general the gods have fire early man feeds upon raw meat and uncooked vegetables. To conquer the gods and take fire, to trick the gods and steal fire, is the first great adventure of man. To make the conquest complete, to add to the spark the knowledge of how to evoke it, makes the man the equal of the gods. To secure this coveted knowledge the Toradja enlisted the services of the tambuja or rhinoceros He went to the gods and asked for fire They consented to give a spark if he would hoodwink his eyes inder his forelegs. But the bug peeked out through his arm pits and saw how the gods got their fire, he came back to the Toradia earth not only with a burning brand but with the knowledge that if a stone were struck with a chip of metal the sparks flying into tinder would kindle a

blaze. Out of the indiscriminate freedom of youth marriage brings a somewhat strict rule of life and one which is observed with a not inconsiderable degree of respect. Practically, not as a question of morals but as a consequence of the cost of purchasing a bride, the Toradjas are monogamous; yet men of note and means practise polygamy; two ing kind. Mr. Chamberlain went hom wives in one family are not exactly in- engaged to be married to Miss Mary frequent, three were observed in some instances; a single instance of seven Crowninshield Endicott, the Secretary wives was reported as a rarity and at of War in President Cleveland's Cabinet. the same time lightly reprobated as Naturally this is one of the first topics being too much of a good thing. The that the reader will look up in the levirate is not a Toradja custom, but chronicle of the momentous pilgrimage polyandry is not unknown. It is not and, sad to say, he will not find half as reprobated but is held to be somewhat many details as he might reasonably

old fashioned. Certain observances are of the taboo even in communities of the utmost en-lightenment. The iron which the To-which underlies the true taboo. This eign Office, accompanied the Chamberis instinct with the external soul. There- life of the married. No person will "The Chief" seems to have taken a mention the name of his parents or fancy to him and he made a hit in but this prohibition does not extend to have known what was going on from them as names. In like manner no much; but in the most provoking way man will mention the names of the close he fails to give any particulars of the extends to the common nouns and some that of the winning diplomatist. How at the appointed time in the smithy. A cated all his financial transactions, was at a reception given at the British in the ordinary Dutch unit and then slain, the mingled blood being merce, but called them invariably "great guilders."

at least two taboo dialects. One is employed in the paddy fields; common words must be disguised lest the spirits of the rice might learn that the sharp iron was to be set against their haulms and they might run away. In the forest the spirits are singularly averse to certain words, and it is necessary to dis- perception which is one of his strongest guise them when threading the jungle. For goats and pigs one says "the folk under the house"; a dog is "the hairy one"; rain is "blossoms of the trees."

fire, smites it seven times with hammer on anvil, plunges it into cold water, and with the tempering of the blade his body is prepared to withstand the all-ments of a year to come.

dread. Not only are certain persons quotes from "society in Washington this description: "She is the embodiment very active. To touch one of these persons, even to touch an object contaminated by his saliva, is sufficient to cresanction of long usage we have to em- mind." In their animal guise these for the romanse. perilous soul may not return to life in of the Democratic party. ity once more,

Despite this inclination to superstivotion to a faith of whose reasonablewhich we call the elemental virtues. It it: to be proved in error fills them with standing stalks which she has already the intention of inveracity; to utter ied together, making sure that she cuts knowingly an untruth is a matter to be explated only by rigorous discipline of soul, and the stain does not pass from the memory of the savage community. to any person nor let others speak to They are very free in their hospitality Over the rice she breathes her and the relation of host and guest concharm: "I take you but you diminish stitutes a very close tie. Except in so not, I hold you in my hand and you in- far as their family communism divests

est; articles in which property is recogtimes be taken, but this larceny is shorn of its criminal intent by the fact that value is left in place of the thing removed. They exhibit great courtesy in dealings not only with strangers but with those of their own small community and within the family circle. They use polite forms of greeting; their vo cabulary of returning thanks is so large that we must infer that it is underlaid by a proper sense of gratitude for favor

conferred. Their religion is animistic, a circum stance which calls for particular care on the part of their Dutch governors. This nimistic religion so colors all the affairs of their life that the Dutch are not exactly anxious to urge Christianity upon left New York on the morning of Nothese savages. These shrewd administrators of many wild folk recognize that Islam has a greater appeal to folk on practice that the faith of the Prophet brings amelioration of social conditions where Christianity would be found too high for the comprehension of men so low in the scale of development that it is only with an implied apology that we admit them to the human family.

Joseph Chamberlain in America.

It is a stock popular opinion that there was some special affinity between the late Joseph Chamberlain and the people of the United States. He cerhad a broad appreciation of things American—and Americans gen erally watched his career with an admi which was not materially les ration sened by a clear perception that he seldom allowed scruple to interfere with opportunity. The strong interest which e excited in this country has recently been revived by his death and there is apt to be no small curiosity as to the contents of a book just published abou his visits to America, especially the first one. But it will be well to observ that the book, of which Sir WILLOUGHE MAYCOCK, K. C. M. G., is the author, is entitled With Mr. Chamberlain in the United States and Canada (Londo Chatto & Windus) and that the prepo sition should have been underscored Mr. Chamberlain is far less the here than Sir Willoughby, and those whexpect much new light on the eminent statesman's character or doings on our shores will fail to find it. At the same time the book will not be altogethe disappointing to an American reader. Especially the first half is full of remi niscence of the New York and Washing ton of a quarter of a century ago, and touch here and there brings the pasback with a vivid flash.

Mr. Chamberlain came to America in 1887 to negotiate a treaty for the settlement of the Canadian fisheries dispute which had been a rankling sore since 1818. His mission embraced the improvement of relations between the tw neighboring peoples. The treaty was drafted and signed, but the United States Senate refused to ratify it. Whether or not there was any improvement in the feeling between Americans and Canadians, there was assuredly some access of cordiality between this country and England, notably in official relations. This was the net official result of the visit. But there was personal outcome of the most interest-Endicott, daughter

expect. The author, then plain Mr. Maycock is particularly marked in the family lain mission as assistant secretary. other blood kin in the nearer degrees, York and Washington society. He must the common nouns which are used by the inside; indeed he intimates as relatives of his wife, and in the case of wooing. Indeed we see more of Miss her father and mother the prohibition Endicott in his own company than in periphrasis is necessary. The authors ever, he gives day and date for the report a case where a man's mother-in- first meeting of the couple and dispels law was named Rixdollar; it compli- an historical illusion. The encounter since he could make no computations Legation by Sir Lionel Sackville West, of com- later Lord Sackville, in honor of the Fisheries Commission, on the evening of November 26, 1887. "I have often," This principle extends yet further into writes Sir Willoughby, "heard irre Joseph Chamberlain met his presen wife long before his first visit to America. This, however, is not a fact He was introduced to Miss Endicot by Miss West at this reception at the legation, and with that quickness of characteristics he was at once mos favorably impressed with her. I well remember his telling me so one evening as we were walking home together from some party." The author does not The werewolf is very frequent: the venture to sketch the young lady as she Toradjas hold nothing in such abject then was in his own words, but he dread. Not only are certain persons quotes from "Society in Washington" ate a clean man a werewolf. With the index to an intelligent and well stored Trite enough, but the book ploy the designation werewolf although among its thirty excellent illustrations there are no wolves in the forest fauna contains a portrait of Miss Endicott at of Celebes. The transformation is into buffaloes, apes, crocodiles, wild swine charm and grace of which fully account

persons roam at night and prey upon From this introduction down to the their sleeping neighbors, as a particular voyage home in March, 1888, there is delicacy consuming the liver. The per-son under suspicion of this dual nature tions and another of "scurrilous" hints is tried by his neighbors in a measure in newspapers coupling the names of of rude justice. He is made to dip his the pair. It was on the night of the middle finger into boiling resin and 4th in the course of a quiet smoke abide the result of this ordeal; if the the captain's cabin on the Umbria that finger comes out unsinged innocence is Mr. Chamberlain told his "important patent, but if the finger is burned the secret." He unlocked his despatch box man is a werewolf and must be done and producing "a large and pretty to death. His friends take him to a rephotograph" told of the engagement. tired spot and chop him up, using great The marriage was not to take place till care to see that they are not spattered after the Presidential election in Nowith his highly contagious blood. The vember and even the engagement was precaution extends beyond death, his to be kept dark for fear the alliance of head is lopped off and placed at the a Cabinet Minister's daughter to an other extremity of the trunk so that the English M. P. might impair the chances another body and menace the commun- must have been an impatient one, for the bridegroom was already on the sea upon his second voyage to America tion, which may equally be read as de- when the election was held. He sailed on the Aurania under Maycock's name ness they are convinced, they are in a proceeding which caused much newspossession of certain of those traits paper jocosity on his arrival here. marriage-a very quiet family affairis their habit to speak truth as they see took place at Washington on November 15. three days after his arrival, and the shame even when they are innocent of couple returned to Birmingham in the following January. It is perhaps in the detailed account

of the great reception which Mr. Chamberlain's fellow citizens gave to him and his bride that we get the strongest and clearest picture of the man. Sir Willoughby quotes it in toto from the Birmingham Daily Post of January 9,

crowds of ci ic leaders in the Hall and of nized are seldom stolen; they may at humbler supporters outside, the splendid gifts, the perfervid character of the addresses and speeches, are effulgen some other article of an estimated equal projections of the place he held in the hearts of all men in his own particular realm. And then he stands up to reply and words of unimpeachable sincerity and marvellous adroitness come music from his lips, so that the cool and critical reader of to-day finds himself carried away by the spell, convinced captivated, swept into perfervid admi-ration and almost affection, as were the housands who cheered him to the echo that night.

Sir Willoughby Maycock has some

thing approaching a genius for unim

portant detail. Sometimes it verges or

the absurd, as, for instance, when h

begins Chapter III. by telling us: "We

vember 17, and took the ferry to Jersey

City. Thence we journeyed by rail to this plane, and they acknowledge in Washington, which we reached safely at 4:30. The heat of the car was rather oppressive." But, in fact, in this quality resides no small part of the interest for American readers. Many names of men and places, many of the casual happenings and habits of life under the first Cleveland regime, are recalled with a naive simplicity which adds to the reality of the whole picture. When the Etruria, crack Cunarder of the period, comes up the Bay Henry Lane Booker, the British Consul-General, meets the diplomatic party. They go to the Brevoort House "in" Fifth avenue, "a fine building much affected by the bes class of Europeans, and the cuisine was excellent." Six detectives from a pri vate agency were assigned to guard them on account of the bitterness o Irish agitation at the time and Mr Chamberlain's hostility to Gladstone's home rule bill. They stopped ten days York and received many courte sies. Maycock "dined at the Manhattan "lub and met Dudley Field." Henry Edwardes took Chamberlain to Delmonico's, Next Chamberlain was asked y Mrs. Parah Stevens, who was just hen sensationally prominent owing to he loss of much jewelry in Paris, meet the Duke of Marlborough, father of the present Duke. His Grace was ather eager to be hooked on to the mission but was mildly rebuffed, so ne and the Chief "talked orchids," a ongenial topic to both. The Duke was just then "paying his court to the opu ent Mrs. Hammersley (sic), whom he married soon after. Most men have a pet word or locution. "Opulent" is the obsession of this writer. There are no well to do, rich or wealthy people in is book, but at least a score of "opulents." At Delmonico's Sir Willoughb nade his "first acquaintance with Maryland terrapin and canvas-back duck, but thought them rather overrated luxuries, the latter especiallynot a patch on a good English wild At the opera, "Siegfried," he talked dachshunds with Mrs. daughter of Matthew Arnold. He saw some minstrels at Niblo's Garden-"rather a poor show." What memo ies there are in every line!

In Washington there is much of th

same sort. They visited the jail and

saw Guiteau's cell. Our author was

shrewd enough to refuse to buy the last

scrap of the rope that hanged him; ery proud of his shrewdness, too, as e learned later that enough last inches nad been sold to reach from Washingon to Baltimore. All sorts of ghosts glide on and off the page. There is a well done sketch of Thomas F. Bayard; the book is well padded with biographical notices of notable Americans which of course, are intended for the English market, and are not, as a rule, badly lone. The party saw Richard Mansfield in "Dr. Jekyll and Mr. Hyde," then in the height of its popularity. A young more helpful and interesting to the lady, when Mr. Chamberlain was pointed to her, exclaimed, "Why, I guess he's just lovely!" Sir Willoughby puts by the author. "I guess" into every American's mouth evers Englishman interject "Don't ye know etween sentences. Lieutenant-General 'Phil" Sheridan appears "short in stature, rather stout, with a florid counenance and a rather bashful and retiring manner." John Sherman has a mention and John Hay a page. William Maxwell Evarts contributes one scintillation. A lady asked him at dinner whether drinking so many different wines did not make him feel seedy the day after. "Oh no, madam." said he, "it is the indifferent wines which have that effect," surely a companion piece to his famous mo bout the White House dinner where the water flowed like champagne, "Tha nfant phenomenon Josef Hofmann" turned up at the Arlington. "He was a dear little boy," and Maycock delighted nim with a bunch of roses, spoils of the preceding evening's banquet, Maycock, who was himself a performer on the banjo in great demand at private routs, goes into a page of raptures over the boy's playing. He ends, after lanenting his severe illness of 1894, with this delicious sentence: "Whether he ever developed into a musician of such minence as his childhood foreshadowed. I have failed to ascertain." Truly Many dinners were given for and by

Mr. Chamberlain. One was an "orchid dinner," a special compliment to the Birningham amateur, given at the Arling ton by W. L. Putnam and J. B. Angell. The florists had to telegraph to a hundred places, north, east, south and west New York as the party turned homeward. Chamberlain figures as a most tactful speaker at these events. one, when ex-Secretary Lamar quoted globe," Chamberlain made a hit by recalling Cowper as the author and giving the whole quatrain. He carried his audiences with him every-where. At Toronto, when they made a flying trip to Canada, he made an onslaught on the "commercial union" scheme, which it was then thought foreboded the severance of Canada from of it. England and its absorption by the United States. He points I out that if Canada printed closer trade relations with another Power than with the Mother Country, the latter would soon old skipper friend. consider whether she was bound to look after the safety of the colony. Then he made an appeal to blood ties, tradition, imperial glory. Sir Wil-loughby thinks it was the greatest speech of his career. It reads well and delivered with the enthusiasm and fire described it must have had an elec- stories. Some time ago you told me tric effect. We are told that it killed intended to come over this side, but I commercial union. commercial union. Another notable dinner was that at

sailing for Europe. was the presiding genius. At this Mr. Chamberlain defended the fisheries treaty, diplomatic reserve being lifted, how giad I should really be if I could how giad I should really be if I could in newspaper despatches from London. sted in Insulinde; The learned authors infernal. It is interesting to note that not, I hold you in my hand and you infar as their family communism divests a very close to. Except in so infernal. It is interesting to note that not, I hold you in my hand and you infar as their family communism divests a very close to. Except in so infernal. It is interesting to note that not, I hold you in my hand and you infar as their family communism divests a very close to. Except in so infernal. It is interesting to note that not, I hold you in my hand and you infar as their family communism divests a very close to. Except in so infernal. It is interesting to note that not, I hold you in my hand and you infar as their family communism divests a very close to. Except in so infernal. It is interesting to note that not, I hold you in my hand and you infar as their family communism divests a very close to. Except in so infernal. It is interesting to note that not, I hold you in my hand and you infar as their family communism divests a very close to. Except in so infernal. It is interesting to note that not, I hold you in my hand and you infar as their family communism divests a very close to. Except in so infernal infernal. It is interesting to note that not infernal in He admitted it was a compromise and the throbs of our deeply rooted friendship. defended it on the ground that sacrifices I remain, your skipper friend.

tween peoples of common blood and spiritual heritage. His great hit was when he said that the best argument in favor of the treaty was that it had been savagely condemned that morning by a leading Canadian newspaper as an abject betrayal of Canada and by leading New York newspaper cowardly abandonment of all America claims. "It may appear to you at first sight," he commented, "that these views are conflicting and inconsistent. gentlemen, that would be a hasty judg. ment. They are absolutely consisten in this, that they are the views of the organs of the opposition to the respective Governments which are an-

werable for the treaty.

Of the negotiations for the treaty itself we learn very little. Once they seemed hopeless until the trip to Canada was made. There Chamberlain persuaded the Ministry to consent oncessions which, it is asserted. Mr. Bay. ard had promised to accept as equivalent for certain American surrenders, When they got back to Washington Mr. Bayard said he had spoken only for himself and his colleagues now compelled him to retract. West was sent around to hint that Chamberlain was disgusted and was going home Then the American commissioners became more tractable and the treaty was soon framed. West and Sir Charles Tupper were associated with Mr. Chamberlain as plenipotentiaries. It is said that during all the conferences West spoke only once and then he asked omebody to close a window. Well for him had he been always so reticent When Chamberlain came back to be Minister's ill narried the unlucky starred letter recommending a supposed Anglo-American citizen to vote for leveland was still a burning topic, although the Minister had been recalled A reporter asked Chamberlain, "What do you think of Lord Sackville? "I think, if there be any moral to be frawn, it would not be to encourage

ne to talk freely," was the ready reply,
The coolness and imperturbability of he Birmingham diplomat are illusrated again and again. Perhaps no instance is more striking than when a reckless cabman drove the party at mad speed up a rough road barely wide enough for the wheels and overhanging a shocking precipice above the river at Niagara. His companions were paralyzed with horror. Maycock crief out to him, "Good God, sir, look where His companions were we are!" Chamberlain adjusted his glass in his eye and looked out. All he said was, "Humph! I suppose if I'm killed some one will catch it

Children's Books.

A sentimentally romantle account of ow Lulli, the composer, was brought to France and of how he was drawn from a kitchen to speed on his musical career has been translated, under the title "The Little Florentine" (The Page Company, Boston), from the French of H. de Charlieu by H. Twitchell. It is a harmless and pretty tale, largely imaginary; an excellent example of the kind of literature the French have thought suitable for children for a cen-

tury past An ingenious application to school purposes of the usual Mediterranean trip on the excursion steamers has been made by Mary Frances Willard in "Along Mediterranean Shores" (Silver Burdett and Company, New York). Holding strictly to the customary Madeira, southern Spain, Algeria, Egypt, the Holy Land, Constantinople, Greece, Italy, the author describes the sights and gives some general information besides. The book should prove as attractive as other formal travel books to children. We imagine it will be far many grown up travellers who are personally conducted along the route taken

The attempt is made by Julia Darrow owles in "Our of Long Ago" (The Page Company) to give her impression of how a Spartan boy was trained. To add interest the "long ago" is set at the time of the battle of Marathon. The story is attractive enough; it might be spared the cumbersome title with which the series

is afflicted. Christmas books in mid August are decidedly early vegetables. In the two pretty little tales by Caroline E. Jacobs. "Bob's Christmas at Stanhope" and "The Christmas Surprise Party" (The Page Company), the little girl in each case has her plans upset, but gets the better of her disappointment in the proper spirit and is helped by the com-

panionship of amiable dogs. For some reason it has been found necessary to simplify George Macdonald's "At the Back of the North Wind" (J. B. Lippincott Company) so that children can read and understand it, a task undertaken by Elizabeth Lewis. It is a story which we should imagine would present little difficulty to chil dren old enough to read it. smaller ones could well enough wait. The colored pictures by Maria L. Kirk were very good.

Capt, Arendt and Capt. O'Shea and Capt. Apfeld.

"Captain Arendt" in the story by Ralph D. Paine, "Captain Arendt's Choice," which appeared a few years ago in Sorte ner's Magazine, was so real a figure that dred places, north, east, south and west, to secure the necessary blooms. Many of the menus were of the deadly prolonged and terribly overwined type then fashionable. There was a fresh batch in to fiction. The original is marine super-New York as the party turned home- intendent of the Red Star Line at Antwerp, a "big, red whiskered viking of a man." A while ago Mr. Paine sent him a copy of his last book, "The Adven-tures of Captain O'Shea." "Captain "some English poet" as saying that Arendt" or "Captain Apfeld" as he pre-"Commerce is the golden girdle of the fers to be called in real life—wrote with characteristic and breezy enthusiasm: Ralph D. Paine, Esq.
Dear Landlubber Ahoy: I have read

that book very attentively from be-ginning to end, and thoroughly enjoyed every word of it. Captain O'Shea and his shipmate, the Blacksmith Johnny Kent. had a high old time of it on several oc casions when they were right in the thick

Well, my friend, I am very much obliged for your courtesy in sending me the book and if you happen to have any more similar stories written by your deli-cate pen. I hope you will remember your

I fully expected to find a note from your good self between one of the pages of that famous book, but "shiver me timbers." there was nothing doing. I should very ting on, how the farm business is pro-gressing, and also the name of the man who put you on the track of all those burn time. However, I am considering the Another notable dinner was that at sibility of piloting my own cance once more the Canadian Club on the night before to the Land of the Free: if I can't manage sailing for Europe. Erastus Wyman it at the end of this year without the bing you by the paw once again